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PRAYER.

The gifts of God are mightier than our due;
Earth yields more beauty than our eyes behold,
More service than our slothful hands may mold
To fitting form; love —and we are untrue;
Faith—we are doubters. But a leaf of rue
Or drop of myrrh, and we who were so bold
In joy sink into tears. Ask not—He doth withhold
No blessing it were best the spirit knew.
When thou must pray, pray thankfully and long,
As the earth prays in flowers, as the sea
Offers its tides, the bird its matin song.
And for thy need of dower from above
Pray that God's spirit may descend on thee
And consecrate thy life to perfect love.

—Edith Willis Linn.

THE PACIFIC

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FOR CONGREGATIONALISM AND THE CHURCH KINGDOM.

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SOME TIMELY UTTERANCES ON PULPIT PROFANITY AND OTHER WAR-TIME ACTS AND HABITS.

There were several greatly needed and especially timely utterances by the Rev. Dr. Van Horn in his sermon last Sunday morning in the pulpit of the First Congregational Church of Oakland, and we are glad that some were quoted in some of the daily papers. Among other things there was reference by Dr. Van Horn to the rebuke given by the recent General Assembly of the Presbyterian Church to the minister who ended his sermon with the words, "To hell with the Kaiser." Dr. Van Horn's words as we find them in a San Francisco daily paper were: "This rebuke was justified." Continuing he is quoted as having said: "There is too much of this sort of thing under the guise of patriotism. Many men, some of them ministers, find it cheap to talk enthusiastic patriotism; much cheaper than to act. They are not so eager that their sons enlist in the army or navy.

"We are throwing the gates too wide on so-called liberal thought and liberal act, in the name of war-time necessity. Sunday is being violated on the ground that celebration, such as that at Stanford last Sunday, are potent factors in stirring us up to a proper realization of the importance of this war. I have no quarrel with this sentiment, but I do insist that if we continue along this line, the years to come will find us unable to retrench and again re-establish the Christian principles which have marked the progress of the church of Jesus Christ in America."

"I am proud to say I came from New England when I read that Boston refused to allow a Sunday baseball game to raise funds for the Red Cross. 'We'll raise our funds without a Sunday baseball game,' said Boston and it did. I am proud of the city which maintains its principle of righteousness in wartimes as well as in those of peace."

The daily paper from which we take these quotations stated: "Dr. Van Horn vigorously protested against any charge of disloyalty, but declared he was talking as a disciple of Him who preached temperance in word and action."

And here we come up against one of the pecularily dangerous features and situations of the days in which we are now living. Even the most thoughtful and most thoroughly loyal men scarcely dare make any criticism whatever of anything relating to the war directly or indirectly without a vigorous protestation against the cry of disloyalty—and such protestations are in the majority of instances without avail with many persons.

Recently a pastor with the hope of helping on the cause of war-time prohibition, in which he profoundly believes after the most careful study of the question, put a note with reference thereto on his church calendar. And it was taken by some of his people as an unwarranted criticism of Mr. Hoover and the Administration Only the fact that he was strongly intrenched in the hearts of his people saved him from the charge of disloyalty.

Recently the Cleveland Plain Dealer featured in striking manner the following piece of news.

"Douglas Fairbanks hit upon a new plan for stirring up enthusiasm at the Central Armory Liberty Loan meeting yesterday afternoon.

'I don't often swear; I wonder how it would be to hear an audience swear,' he told the big assemblage, mounting the rail of the platform.

'I have it—let's all shout together, 'To hell with the Kaiser.'

'One, two, three, now all together—'To hell with the Kaiser.'

"Men, women, and children roared the mesage."

'That's a new one,' the movie actor whispered to his manager, it goes good. I'll try that in other towns."

A member of one of the Methodist Churches of Cleveland sent the following to the Plain-Dealer which it declined to print. It was sent then to the New York Christian Advocate and was printed by it with hearty approval:

"In Saturday's issue of the Plain-Dealer was an especially emphasized account of Douglas Fairbank's Central Armory profanity—'To hell with the Kaiser' in which it was stated that upon his invitation 'men, women, and even children roared the message.'

"Since the beginning of this war the spirit and voicing of profanity have increasingly prevailed. Many public speakers, and especially soldiers, seem to be unable to make war addresses without the promiscuous use of 'damn' and 'hell' and kindred words and phrases. Not only should this be unnecesary, but it is exceedingly distasteful to many. A man recently said to another that it looks as if one purpose of this war is to teach our sons the common everyday use of indecent language. But now civilians and even little children are being taught this pernicious habit, and apparently with applause from the galleries.

"If the Kaiser goes to hell, it will not be necessary for little children to yell him in. The Kaiser will get his deserts in this world and in the next, too; but if we do not want to keep his company in perdition, we should control our tongues here. It should not be our business to damn anybody."

The comment by the Christian Advocate was in part: "Douglas Fairbanks is not the only sinner of this sort. A few Sundays ago at the unfurling of a community service flag in a New Jersey suburb—a simple but impressive ceremony which was opened with prayer by a Methodist preacher—the chief speaker, a gentleman of character and refinement, sent a shudder through a large part of his audience by calling down a curse against Germany in the three strongest words the language affords. If his hearers were not so shocked as they would have been a year ago, it is for several reasons, some of which the Plain-Dealer's correspondent put his finger upon. But the war-speakers are not wholly to blame for the loose use of profanity and other rough stuff."

The Advocate tells then of a Methodist Bishop who visited in the United States recently after a year in Eastern Asia and who after observing closely the changes which the war had wrought upon our people, noted with serious

regret a decline of reverence, the spread of public profanity, and the use of "near-profanity" in conversation on the part of persons who a year ago would have shrunk from such vulgarity.

The Advocate asks in conclusion: "Is it not time to halt? And then, remarks: "Every argument against profane swearing, everything which could be urged against vulgarity is as valid as ever. We cannot lower our own standards of speech and action without setting an example which the younger generation will be quick to follow. The war will cost us heavily in a hundred ways from which there is no escape, but we shall have only ourselves to blame if we let it crowd its brutal bulk into our homes and public halls, to put its rude and defiling touch upon private conversation and public address."

In a sermon given in his pulpit in Berkeley a few weeks ago the Rev. Dr. Brooks referred to some addresses a short time before in our University city, in which what he regarded as highly objectionable utterances were heartily applauded—the most objectionable, the most heartily applauded. He deplored it. His remarks were published in the Berkeley Gazette of which we had a copy but it has been mislaid or we would give his exact words. For there is need that some restraint begin to be practiced or things will run wild as the deadly conflict goes on.

Never was the church more on trial; and if there is to remain after the war any church worth anything it will have to show that it is in some respects different from the outside world. Shall the church be a leader? or, Shall it be a follower? On the answer depends its future. Be assured also that it cannot preach and practice one thing in time of peace and another thing in times of war, and have any longer any influence.

"THE NEW DEATH."

We are all familiar with the cant of religiosity, with its assumption of easy familiarity with the Almighty. But is there not also a cant of literary and scientific culture, which affects to be unconscious of Jesus Christ or of his influence on the thought-world of today? Is there not a hurtful unreality about this studied attitude of superiority to a discarded leader, as truly as in the pose of a confidential intimacy with him? Have we not all felt it in university circles, this distaste for mention of Jesus, like that of the cultured in the eighteenth century for Methodism or religious enthusiasm? We are made to feel that open reverence for his teaching connotes a sort of illiteracy, or at least marks one as not up to date in his mental processes.

A more striking illustration of this characteristic temper of our times is afforded by the leading article in the May "Atlantic," on "The New Death." It is an article of extraordinary interest and beauty. It wins the reader by its transparent sincerity and earnestness as well as by its vigorous and vivid style. Nor is it marred by any open snobbishness or superciliousness of temper. It is pathetic in its open-minded wistfulness.

And it is just this that makes it a literary curiosity. In that, while it is discussing with "yearning receptivity" the problem of immortality, it appears to be unconscious of any relevance to the topic—for the present-day mind—of the assurances of Jesus. It alludes incidentally to the young man who by his death founded a religion, but it no more considers his influence as a present factor in the situation than that of the Egyptian Book of the Dead. It is as though the readers of the "Atlantic," at least, had long since passed the stage where "old theologies" needed to be referred to, even in the discussion of a purely spiritual issue.

Surely we need not hesitate to declare this a pose of complete unreality, even though in the present instance it may be quite unconscious. Despite Prof. Leuba and his little circle of those who in their pursuit of culture have "gotten out of step with humanity," it is notably untrue to fact.

The "New Death" is, in a word, the new attitude to the hereafter, forced upon us by the multitude of young splendid lives laid down willingly in the present war. We have had to face in these four years "such grief as the old world never knew." "For countless centuries the world has been able to live by evasion," in its forgetfulness of death and its implications. Now, "for the first time in history, immortality has become a practical isue for the common man to meet." And we are coming, with a sense of triumph and delight, to believe that the young and splendid cannot die. This is the growing conviction of all who mourn today. "That our dead are alive and the same whom we loved, . . . is the dominating faith of the New Death." God and immortality have become facts for our everyday life, while before they were only words and words avoided. . . . For this little while has death come into its own as the great enhancer and enricher of life. Since 1914 has come the disestablishment of science as an unquestioned arbiter. No longer can science convince us that we have not a soul when we feel it suffer so. We are turning for light not to the scientists or the theologians, but to these young men, meeting the end with serenity and a very hilarity of heroism, which are the highest proof a man can give of his certainty that soul is more enduring than body."

One is tempted to quote from almost every paragrph of the article, because of the singular force and beauty of its thought. But the few extracts above will give some suggestion of its line of argument, though they can convey no idea of its power or of its pathetic wistfulness of hope that the new vision is no transitory mirage, but an abiding illumination of the race. We are grateful to the author for such a glowing message out of the chilly cloud-land of unbelief.

But through it all there runs this strange forgetfulness of all the strivings and sufferings of the race, shared by its noblest and wisest, as uncompromising as we in their hunger for reality facing through slow-moving centuries the same deadly pain of heart and distress of mind, and wringing from its sorrow the eagle flight of superb faith—and because of what? Because of the unshakable reassurance found in the life-story of Jesus Christ.

How natural it is to think that never was there any sorrow like unto our sorrow. But how naively childlike! More men are dying today than in any other war of history. Not only are there more men to die, but in the new solidarity of the race, we take upon our minds and hearts each day the losses of many nations besides our own. But times without number in the past, by famine or pestilence or war or calamity, death has come closer to the local community than it has yet come to ours; and men have been compelled to think out its uttermost implications in order that they might still go on undauntedly with the business of living.

How quaintly egotistical it is to think that we are the first to insist on uttermost frankness in facing the stark realities of life's end. Who are we, New England readers of the "Atlantic," to forget how our own forefathers, in that first winter of their pilgrimage, "found a heavy trial of their patience, when the hardships which they encountered in two or three months carried off more than half their company, till sometimes there were scarce five well at a time to look after the sick. Yet their profound submission to the will of God, accompanied with a joyful assurance of another world, carried them cheerfully through the sorrows of this mortality."

It is true that a wave of materialistic agnosticism has for

a few decades swept across the mental field of a certain section of the "intellectuals." But how can we think it strange that this "new intuition" of immortality, this "spiritual reasurance" this "new mysticism," has surged up into the consciousness of the masses of thoughtful people, as if they reawakened to an old possession? It has been wrought into the very fibre of their intellectual inheritance from unknown generations gone before. Not, in the last analysis, because of the empty tomb of our Lord, or even the doctrine of the resurrection, but because of the incontestable facts of Jesus' life, written in history as indestructibly as on granite, because of the reaction on human thought through all these centuries of his quiet asurance of the persistence of life beyond the grave, and because of his triumph over the worst that life and death could do, in the serene strength of this conviction. If our soldier boys have shown an unreasoning yet confident assurance of a life to come, summoning us to a like great hope, it is not because of any new-born illumination that has come now for the first time upon our race,but because in great part at least, the optimistic life and teaching of Jesus has been one of the chief shaping influences of their attitude to life, by unsconscious inheritance from the long, long past.

Even if this in some degree be true, why should one take the trouble to lay such fervent emphasis on acknowledgment of the part of Jesus in creating our present day optimism? Because benefits forgot are a peril to noblest character. Because human life is impoverished if we ignore our indebtedness to his great life and death. When Paton, sick and alone among cannibal savages, buried with his own hands his wife and child, he writes, "But for Jesus, I must have gone mad and died beside that lonely grave." "But for Jesus" the lives of many of us, in their peace and strength, would be far different from what they are. And if so we cannot have too lively a sense of the graciousness of God in us through him. For our own sake and others, we need to keep clear what are the sources of our strength, as sign-boards are placed in the desert to mark the way to water.

Probably we shall always turn with eager curiosity to the last subtle doubts and denials of the philosophers. But when we are sick of playing with our doubts, and a mortal thirst sets in, as at present, for living faith, we turn back with instinctive reverence to the faith of Jesus. For it is he to whom, at the last, even modern society is indebted for this unwonted vision of a new death. H. K.

FOR REAL DEMOCRACY.

In about thirty-five of our California cities, there have already been instituted Community Councils. Organized as they are by authority of the government, and at this time, primarily with the intent to promote efficiency in war work, yet their significance is far greater even than the war movement, and mark a permanent advance toward real democracy.

The Community Council is the third link between the government and the people. State Councils of War Defense have been established and also County Councils. But the people have in no way been unified and systematically enlisted in their support. True there have been local committees of war defense also, but their work has far from satisfied the necessities. In this present momentous movement, the city, in a truly democratic fashion, organizes itself for its community work.

Taking Santa Barbara as illustration, a group of men and women, authorized by the President of our country, visited the city for a period of three days, beginning on Sunday. With Dr. Frederick Vining Fisher at their head, this group of some eight speakers occupied the pulpits on Sunday. A mass meeting was held that afternoon, and similar great meetings through the days. The tone of the addresses was singular, in its moral elevation and spiritual appeal. There were indeed the recitals and exhortations in patriotic rallies. We were aroused to firmer conviction of the necessity of a war to the end against the Hun, the foe of the world's liberties. The new note was the religious passion.

Here were a group of crusaders, in behalf of the government, half of whom were clergymen, two of them Congregational (one of them being our Rev. Harvey Miller of Sacramento). What singing, what fervid exhortation to believe that "the best is not too good to be true," what an appeal for sacrifice, measured by the cross of Christ! Religious terms and illustrations were not withheld. Some of the old timers lured to a patriotic meeting, must have opened their eyes in astonishment. "It is like a revival meeting," people remarked; and they liked it.

It was simply a call for the community to get together to manage its affairs, particularly for war work. Thansparent in the aim, stirring feeling and desire for unity of effort, the team taking the tide of democratic co-operation at the flood, were irresistible in their success.

Call was made for every social, industrial, religious, educational, philanthropic group to be present at a meeting for organization. Our Community Council crystallized with officers, unanimous and hearty throughout. Catholic, Protestant and Jew; labor union and capitalist organizations; lodge, church, red cross, schools, all are there. It reminded one of the old New England town meeting. Can we doubt that this is a huge stride in the right direction? It will mean immense quickness, precision, power in the war work. The president sends a message; it is transmitted to the city; in a moment through this Council, it is handed to every group; and through the group, every citizen is at once personally reached. Then they plan and work as a great civic unit. But the results must eventually be far more wide reaching. Labor controversies? Here both are part of a community council, and the great third party may build the situation. Church extension or campaigning? The community now has a position for influence and control. Amusements and recreation and health? These are community affairs, and now the community is in a position to deal with them. Here again, the war brings great advantage to society. Our democracy is becoming truly democratic. C. F.

TO VACATION FOLKS, GREETING.

By Byron H. Stauffer.

Young men and maidens, older men and matrons, lend me your ear!

You will soon be going vacationing. What rollicking, frolicsome days of pranks and capers, rowing and canoeing, bowling and baseballing, trolling, and still-fishing are ahead of you! I have a good mind to run upstairs to my fishing box this minute and see in what shape my trolling lines are and play with my reel awhile.

But that isn't what I wanted to talk about. Be sure you go to church while you are away on your holidays. Keep up the habits of worshipfulness. Wherever you find yourself on Saturday evening make inquiries as to places of worship and decide to go next morning. If there are no churches nearby, see what you can do towards arranging a little service.

Jesus honored the little village church with His presence. Do not be above going to the tiniest chapel and offering up your prayers there. The young people in the isolated districts need all the religious encouragement they can get.

They often misconceive that the great world beyond their native hills is irreligious and non-church-going. They imagine the stranger they see boating and fishing to be without church associations, which is a mistake most of us are apt to make concerning strangers anywhere. That the summer boarders in the hamlet walked reverently into the meeting house these country folks will remember all winter, and the recollection of your attentive demeanor during the sermon will inspire them to imitate your conduct long after the autumn chill has driven you back to town.

Ah, the little churches of the countryside, what a debt we owe them! There is where many of the attendants of our big city churches got their first training in ecclesiastical etiquette. Square the account by showing that you, the cityfied sons and daughters of country-bred people, know how to behave in the House of the Lord. Take interest in every little item of worship, and after the benediction it wouldn't be a bad thing to go up and say an encouraging word to the preacher. In the Sunday School do not be afraid to donate your talents in singing, playing the organ or teaching a class. Love the little children of the hills and make steadfast friends among them.

A word to you, residents of the summer boarding communities. Get your God's House in order. Make a bee for pasting up the hymn-book backs. Scrub and sweep, cleanse and renew. Appoint your flower committees. Be sure the sexton ventilates. One blazing hot Sunday I preached in a wayside church in a stifling atmosphere. I called for ventilation, but not a window could be raised. See that the window sashes are not nailed down!

The smallest church in the hinterland can be conducted with dignity by a handful of worshipful people and an earnest preacher. Christ loves the tiny churches. He attended them and gave them messages of encouragement and courtesy; He promised to honor them with His presence. "Where two or three are gathered together in my name, there am I in the midst of them."

Do not wish yourself an attendant of the big city church. Do not imagine that a cathedral to worship in would ensure your constancy and guarantee your spiritual profit. Love your little country church, show your love by your interest in every pane of glass and every bookrack. With self-respect and brotherly love welcome the summer stranger and sit over to give him a place to worship beside you. A grand view of Canadian rural church life I saw in a kodak picture of a Cape Breton village church. The horses and carriages filled the sheds and spilled out into the highway. Pedestrains were flocking to the little white edifice. Farming folk were having their greetings in the yard before the commencement of the service.

O, sweeter than the marriage feast,
'Tis sweeter far to me,
To walk together to the kirk,
With a goodly company!

To walk together to the kirk,
And all together pray,
While each to his great Father bends,
Old men, and babes and loving friends,
And youths and maidens gay!

THE ASILOMAR MISSIONARY TRAINING CONFERENCE

The Missionary Education Movement will hold its Annual Training Conference at Asilomar, California, from July 16th to the 25th. This is one of ten such conferences held each year in the United States and Canada. Since one of the principle functions of the movement is to assist in developing missionary instruction in the Sunday School, it is giving special attention to that part of the Asilomar program. A carefully selected corps of leaders has been secured who will give the latest and most approved methods of graded missionary instruction, as well as principles and material for the school as a whole.

Among these are: Mrs. L. C. Brockway, Miss Rose Scott, Mrs. A. W. Rider, Miss Blanche Wachob, Mrs. W. A. Price, Mrs. A. Rosenberger and Rev. Robert Taylor, all of whom are recognized as leaders in Sunday School work.

Every Sunday School in the state should have at least one representative present in order that it may be able to do its share in developing the missionary spirit of the future.

In addition to missionary instruction in the Sunday School, the Conference will stress Mission Study, giving those present practical training in the leadership and conduct of mission study classes Some of the most experienced leaders in this field have been secured to lead classes in the new books of the year, among whom are Miss Grace Lindley, Miss Miriam Woodberry of New York; Mrs. Paul Raymond and Mrs. Ernest W. Hall of San Francisco; Prof. John C. Shedd of Occidental College, and Mrs. Royal J. Dye of Pomona. Churches that want to develop Mission Study can have trained and willing leaders by sending delegates to Asilomar.

It is not the purpose to make this a large conference, rather it is a school for the training of selected missionary leaders for the local church, in order that it may do its part in the great world task. Many churches have had their missionary life revolutionized by sending delegates to this Conference.

The Conference is interdenominational and is sanctioned by the Home and Foreign Mission Boards of all denominations, many of which send official representatives.

This Conference should also be carefully considered by the individual wishing to make the most of his or her vacation, for it not only offers a physical rest among the most delightful surroundings of forest and seashore, but a training for practical service and a spiritual uplift that cannot be equalled elsewhere. It offers a splendid objective for an Automobile Tour and makes such a tour complete and worthwhile. Camping facilities as well as the regular conference accommodations are provided and thus delegates are able to make their outing cost them as much or little as they desire.

For detailed information, programs etc., write The Missionary Education Movement, 417 Market Street, San Francisco, or 1101 Wright and Callender Bldg., Los Angeles, Cal.

PRAYER.

Eternal and Almighty God, give us eyes to see that Thy kingdom is a kingdom of truth and justice. May we cherish no false hope of national glory which is not built upon the deep foundations of eternal righteousness. Help the nations in the times of great decisions to choose that way which is Thy will. Be Thou our strength and fortitude. Guide us out of this present darkness even by the way of conflict into light and truth and peace. May Thy will, which is eternal, be done in all the earth. May all nations find in Thee their highest law and their great reward.—Amen.

'Tis in ourselves that we are thus and thus,
Our bodies are gardens to the which
Our wills are gardeners.

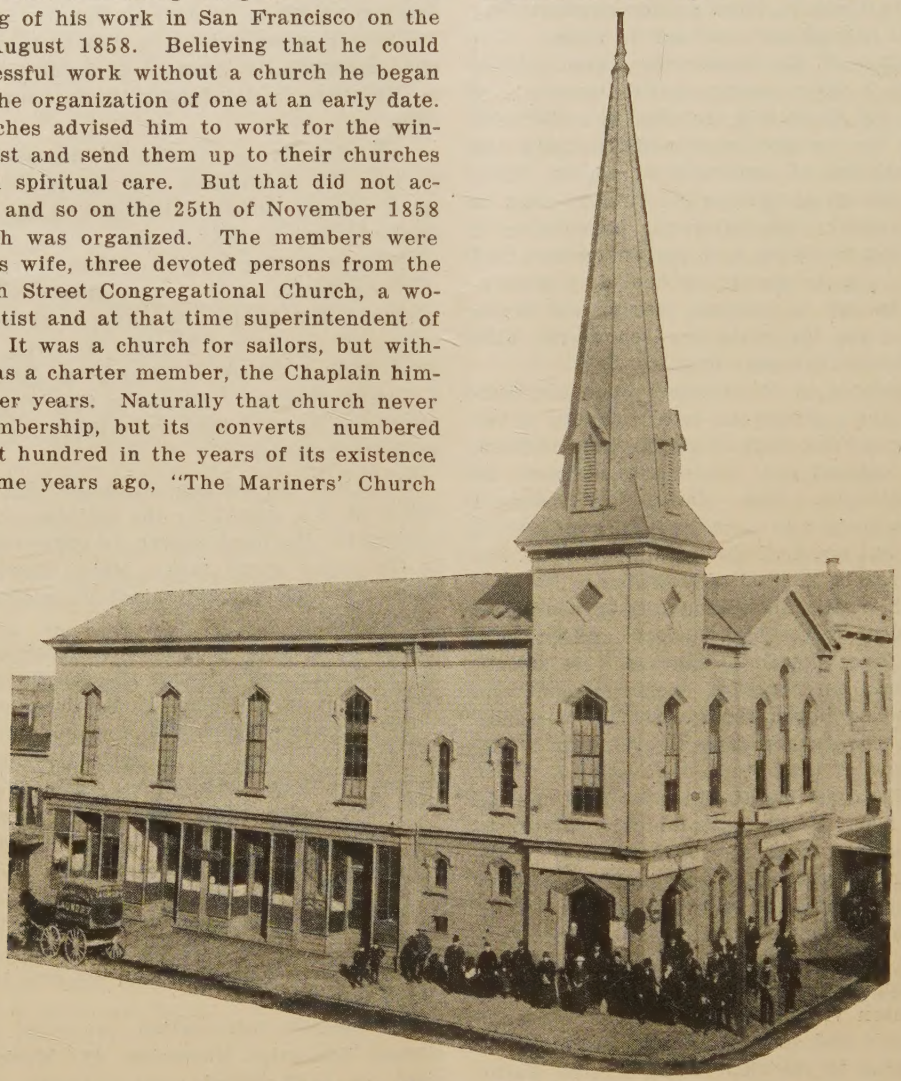
—Shakespeare.

THE ACTS OF A PACIFIC COAST PIONEER APOSTLE.

Sketches of the Life and Work of Chaplain Rowell—A Man Whose Name Has Long Been Spoken in All the Great Seaports of the World.

ARTICLE II.

Our article last week concerning Chaplain Rowell left him at the beginning of his work in San Francisco on the second Sunday in August 1858. Believing that he could not carry on a successful work without a church he began at once to plan for the organization of one at an early date. Pastors of the churches advised him to work for the winning of men to Christ and send them up to their churches for membership and spiritual care. But that did not accord with his ideas, and so on the 25th of November 1858 the Mariners' Church was organized. The members were the Chaplain and his wife, three devoted persons from the disbanded Greenwich Street Congregational Church, a woman who was a Baptist and at that time superintendent of the Sailors' Home. It was a church for sailors, but without even one sailor as a charter member, the Chaplain himself remarked in after years. Naturally that church never reached a large membership, but its converts numbered more than fifty-eight hundred in the years of its existence. It was well said some years ago, "The Mariners' Church has put its arms around the world. Our converts have gone out over all seas and lands preaching salavation by Christ. Many of them have been eminently useful. They have become missionaries and pastors, and have led many souls to Christ." One of the early converts was a Jew who at once gave himself to work for Christ as devotedly and thoroughly as did Saul of Tarsus.



Mariners' Church, 1867-1906.

On the 27th of March 1859, there was organized what was called "The San Francisco Port Society." The object was the moral improvement of seamen and others connected with the sea, in this seaport, by aiding the parent society in sustaining the church for seamen. The mayor of the city was the first president of the society and down through the years many of the leading citizens were identified with it as supporters of its work and that of the Mariners' Church. In the report of the trustees at the annual meeting in March 1861, it was stated: "San Francisco is plainly appointed of God to be a great commercial city, and to wield a wide and strong influence. Of what vital importance is it then, that early and strenuous efforts be made to sanctify that influence; to make this city not only a great power, but a saving power in the commercial world." With reference to the work to be done for seamen it was said: "The several denominations are quite unable to sustain each its own Bethel; and so, unless they can unite to aid a common enterprise the work will not be done at all, and the great body of sailors must go to ruin. Now, here is the Mariners' Church offering itself to all other churches as their agent for doing a work which belongs to them all and which they cannot do themselves. It is constituted on a basis that includes all the essential truths of Christianity, and contains nothing offensive to any denomination."

In this report by the trustees it was asked, "Is it it possible to maintain an active, healthful church on this unsectarian basis? And the answer was: "Yes, and our experience proves it. This church is composed of members who were trained in eleven evangelical denominations, and yet during the two years of its existence there has not been the slightest friction among us. As to our life and efficiency our belief is that no other church in this city has during the same period had so large a percentage of increase or performed so much actual labor, in proportion to the number of members, for Christ and souls. At our first communion two years ago last January we numbered only six. We now number thirty-nine. We are a working church; we have a great deal of work to do. There are from ten to twenty thousand seamen and longshoremen who would be our peculiar charge were we able to attend to them all—but we do what we can."

An outline of the work showed that the Chaplain had, during the year reported on, conducted a Sunday afternoon service at the United States Marine hospital besides a morning and evening service at the Bethel; had done an immense amount of work on ships and in boarding houses, and had had personal conversation with 1043 persons with reference to their salvation. There were many sheaves that could be counted, and all in all a work had been done which only the years beyond time could reveal. The mayor of the city, who was the president of the Port Society presided at the annual meeting that year and ship-masters and others testified to wonderful transformations among sailors.

The New Building.

For nine years the work was carried on in the building in which it was started and then there was built on the corner of Sacramento and Drumm streets a suitable building which stood there until it went down with thousands of others in the great disaster in April, 1906. When money was being solicited for the $10,000 lot and for this building the Chaplain wrote East to Allan Maclane, the president of the Pacific Mail Steamship Company, a man who had once written him: "I shall never cease to be grateful for the spiritual benefit which I received from your teaching in Panama." The request had been made for one thousand dollars. Word came back: "We will give you a

The Pulpit of the Mariners' Church.

thousand dollars for the lot, a thousand dollars for the building and will instruct our agent in San Francisco to pay you five hundred dollars for your personal comfort annually until further orders." As long as Maclane was president of the Company the five hundred dollars was paid, but the Chaplain turned it into the treasury of the Port Society and went on in the work with his meager salary.

The Mariners' Church building was dedicated on Sunday February 3, 1867. In The Pacific for that week we find a statement of donations made, among which was this: "Mrs. Rowell, one thousand dollars in United States bonds." There was only one other donation that equaled it—that of the Seamen's Friend Society.

In that building for most of its many years of existence stood a unique pulpit—"a model of the stern of the ship Young America, as beautiful a clipper as ever sailed the oceans."

In his review of the first forty years of his work, in 1898, Chaplain Rowell wrote: "It has been much admired by tasteful people from many lands. The best shipbuilder in the city built it for the contract price of $400. He made an exquisite job of it, and when it was done told us that he had paid much more than its price in wages to the men who did the work."

When the building on the corner of Sacramento and Drumm streets was being constructed a District Court Judge was passing along one day, and seeing peculiar foundations being laid, asked, "What in the world are you building here?" When told it was a church he laughed heartily and asked then, "Do you expect ever to get any one on this waterfront to enter a church?" Twenty-five years afterward Chaplain Rowell wrote: "But he lived long enough to learn what all our churches and this whole community now know—that there was use for a church on our then God-forsaken waterfront. That church has had no mean part in the work of bringing about a great reformation in this region. Iniquity has been compelled to fly or hide her head. Many of the devil's children have become the Lord's servants, while respectable business has crept nearer and nearer, till good buildings are rising all around us."

"We give thanks to God every day that we are at last worshipping God in a fit temple," wrote the Chaplain in his annual report in 1867. "We had prayed and waited so long for this blessing that some had lost faith and hope in the matter; and now, when Sabbath comes, and we find ourselves in that beautiful house, it seems like a pleasant dream; and it requires the hardness of the seats we moved from the old church to convince us that it is not all an illusion. And if it seems unreal to us who saw the house growing day by day into perfect form, how strange it must seem to our brethren who come to us from long voyages. I seem just now to see that old sailor whose face grew so familiar to us through his annual visits to the old Bethel as he came ashore on a Sabbath morning after his last European voyage. He takes the old familiar path to the house of God! The landsharks along his route know the cut of his jib too well to try to tempt him into their dens. Straight on he goes to the old corner, turns it, walks carefully along the shaky, narrow suspended side-walk, and suddenly starts back aghast. The old church has vanished like a night vision. For a moment he is stupefied and thinks he has lost his way. He looks about. 'This is certainly San Francisco, and this is Clark street, and there is that distillery that was built when I was last here. But where is the old church?' He turnes and gazes again. Right where it used to be he sees a few piles standing awry and the sea rippling among them, and he sighs again: 'Foundered at last! I always thought she would go down some time. I wonder if people were in her when she sank.' With tears in his old eyes, he goes back across the walk to the corner, and again he stands astonished. Right before him, on a corner, four short blocks away, stands a beautiful structure, evidently a church, its graceful tower and flag-staff carrying far up above the surrounding buildings that familiar blue flag, with its star and dove and big-lettered 'Bethel.' 'What can it mean?' And he asks the grog-seller, standing in his door close by, 'What church is that?' With a surly growl the answer comes, 'The new Mariners' Church, I suppose.' Away he goes as fast as his old feet can carry him. The hour is early and no familiar faces are about the door. 'Surely, that is the old bell,' he thinks. Hesitatingly he mounts the broad stairway. 'All is fine here certainly; but have I any right here? Everything seems strange. No! not everything, for there are the old seats. I should know them if I saw them off Cape Horn.' * * * Now a few familiar faces appear among many strange ones; and then the old pastor comes in; looking somehow, however, a little younger than he did a year ago, and soon the old voice sounding a little strange in the new house, satisfies him that he is indeed at home. And there he worships

God with joy."

In a statement in 1867, made not long after they were in the new building, Chaplain Rowell mentioned the work relating to the getting of that in readiness—how it took from him, considerable of time he would have liked for spiritual ministrations; and he breathed on the pages of that report a prayer that God would give him life and health for at least one more year's labor on his field. It was not the kind of work he would desire, he said, for his last year on earth. "I believe I have been doing my Father's will during the past year," he wrote; "but when I come to die God grant it may be in the midst of a spiritual work so copious and blessed that heaven itself shall seem to be embracing earth with all its love and life."

Writing about twenty years ago concerning their first year in their new building, the Chaplain stated that it was the dullest year spiritually in the history of the work. And his comment then was: "We can see now that we had been so absorbed with our material needs that the spiritual work had fallen into decay. * * * Perhaps our experience is not singular," but it was a very painful one for us, and led us to wonder sometimes if our blessing would not after all prove a curse; but the Lord humbled us, and brought 'by a way which we knew not,' into a new and larger life. We were led step by step to understand a lesson which many churches have let to learn—that the great work of a church is not to build institutions, attract crowds * * * but to carry on the work of Him who 'came into the world to save sinners.' We have been taught,—and by painful lessons sometimes—that we could secure his presence and aid only by thus following his steps."

The Work of Visitation.

The visitation of boarding houses was a constant work. The visitors made the rounds, calling at from ten to fifty boarding-houses at a trip—giving out cards, circulars and tracts, and asking all the inmates to come to the meetings. It has been written concerning this work: "The visitors are almost always received kindly—especially the lady visitors —by the keepers of the houses as well as by the men. Even the bar-tenders welcome them, invite them to come again, and sometimes promise to come to church themselves. This they do from policy, I suppose, in many cases because they wish the men to understand that they are recognized by respectable people. For many years our church and its work were scorned and cursed by these people, but we have outgrown this and now they desire our good-will. Our visitors are welcomed in nearly all the boarding-houses on the waterfront. Sometimes these visits are embarrassing to the inmates; for instance, when they are crowded about the gambling tables or the bar; but the visitors never scold them, but treat them kindly and give them appropriate tracts, and try to persuade them to better things. Sometimes the men throw down their cards and follow to the church. Two lady visitors entered a bar just as the tender had set out five glasses of beer for as many men. They stepped forward and laid down beside each glass the tract entitled 'Beer as a Temperance Beverage.' The bar-keeper was angry, but he could not help laughing. The men also laughed, but took the tracts and read them."

Some statistics of the work after it had been going on for twenty-six years showed that the Chaplain had preached 2,942 sermons; had given 2,276 religious addresses and lectures; had conversed with individuals concerning their salvation 31,760 times; had attended 6,959 prayer meetings; had made more than 4,000 pastoral calls and more than 30,000 calls on business connected with the church. The disparity between pastoral calls and business calls is explained thus: "For all these years nearly the entire labor of soliciting funds for current expenses of the work has devolved on the Chaplain." In addition to the foregoing there was record of 1,300 visits to hospitals, 12,415 to ships, 2,165 to boarding-houses, and 126 to other towns on business connected with the church.

In visiting the innumerable boarding houses we are told that one saw almost constantly the same round table within the circle of eager gamblers, the same bar with its busy tender and row of waiting tipplers; and the same painted, brazen bawd; but every time a different set of men was there. If one would speak to all of them he must visit every house every day. So, here was a work practically unlimited.

Invitation Card and Prayer Float Away Together.

One day Chaplain Rowell went aboard the ship Glencona to invite the men to church. All were down in the hold out of sight. He took a card on which was printed an announcement of meetings at the church; and, holding it over the open hatch, before letting it drop on its downward way, prayed: "God make this card a message of life to some needy soul!" The card went down to the second deck, lodged there a moment and then floated down into the darkness below. The very next evening a fine-looking Welsh sailor accepted Christ in the inquiry meeting and afterward said: "I was working down in the hold of the Glencona yesterday, and seeing something white floating down into the darkness, I went after it out of curiosity and put it in my pocket. When I got on deck , I found it was a list of meetings of this church, and that is how I came to be here tonight."

The Chaplain's comment on this in an article written in 1895 was that God sometimes does marvelous things by strange and insignificant means; that the probabilities are that if he had handed the card to the man on deck he would have thrown it overboard as soon as his back was turned; but floating down there in the darkness like a waif, picked up and brought to light, the invitation touched him, brought him to the church and into the life in Christ.

Within a week that man had brought two shipmates to the church, who were converted soon, and after they had gone with their ship word came back of other conversions through their efforts.

"Perpetual motion is pronounced impossible, but that card will keep on falling and that prayer rising forever," remarked the rejoicing Chaplain.

The Influence of the Temperance Society.

In 1867 a Temperance Society was organized. In a little more than a year it had 800 names on its rolls, and ere long nearly 2000. A noteworthy feature of this Society was what was called its "open alliance with religion." "Two prime facts," wrote Chaplain Rowell at that time, "are constantly set forth: that they who mean to keep their pledge need God's help, and that temperance is only one step in the upward course which every sailor ought to follow till it finds its climax in faith in Christ and personal salvation. It is largely owing to this high position taken that the society grows steadily in numbers and influence, and has no need of flashy devices and unnatural stimulants to keep up a show of life and power. Our business is not play but earnest work for living wages."

Wonderful testimonies were given frequently within the walls of the Mariners' Church as to the transformation wrought through that temperance society, linked as it was with the Church. One night one man, whose battered face looked as if it had met and fought all the gales of old ocean for more than a quarter of a century, with eyes now bright with new life and hope, arose and said: "I might talk a year and then hardly begin to tell of all the mischief rum has done me. I sent the best wife in the world

broken-hearted to the grave. I know the quality of the meanest liquors of every country in the world. I was always full of fight when drunk, and I can describe from personal knowledge the inside of the prison of any seaport you can name."

For some time that man had been steadily rising in position, and had never since his signing of the pledge sailed in any ship in which he was not wanted again. Of a naturally violent temper he always theretofore had difficulty in getting along with the officers; but now no difficulty at all with officers, good or bad.

From far-away North Carolina there came one day a letter from the sister of a seaman telling of the negroes on an old plantation dancing and singing with joy around the temperance pledge signed by their former master, which had been framed and hung up in one of the plantation buildings as one of the evidences of his transformed life.

In Chaplain Rowell's annual report for 1869 we find this record: "A man long a resident and well-known here, a lawyer by profession, and well educated, who was long a hopeless victim of strong drink, but who is now a consistent member of our Church, said in one of our meetings: 'When in my worst condition, roaming about the wharves in utter despair of all good, my eyes rested on the spire of the Mariners' Church, and I was struck with its symmetry and fine proportions. It brought to my mind a statement which I read in a book on church architecture thirty years ago, to the effect that a church should have its foundations deep in the earth, but its spire should point heavenward to lead men's thought thither. That spire woke a little hope in my heart and I inwardly resolved to attend that Church.'"

Down there on the waterfront the Mariners' Church reached many a man otherwise out of reach by the churches in San Francisco. One night a rough-looking man arose in the prayer-meeting and said: "I was going along the street this evening, seeking pleasure, when I heard a church bell. It made me think of home and I stopped to listen. Looking around I saw this church, and a voice seemed to say, 'Go in, go in!' I couldn't do it, but turned and walked one block further; but the bell called me back again. And yet I dared not go in. I turned and ran two blocks, but that voice stopped me again, saying, 'Go back!' so loudly that I just had to obey. I was obliged to come in; and now I am glad I did it." Then he walked up to the table, laid two dollars on it, and said with tears rolling down his cheeks: "I meant to spend this money for drink tonight; now let it go to the church!"

From Theater to Church.

A sailor from a British ship in port went to Morosco's theater, where he saw a little girl come on the stage and offer a prayer. This brought to mind the scenes of his youth and his father's house, his sinful condition then in contrast with what it was in his youth, and he left the theater in great distress. He went next day to the Mariners' Church, where he was faithfully labored with but without avail. Out on the streets again a voice seemed to be saying to him, "Go back and have it settled!" He went back and there on his knees finally gave himself to God. His ship went away for two months; when it returned to port he came to the church again, bringing two of his shipmates whom he had led into the living way.

This is but one of many incidents going to show that the Mariners' Church was a haven to which many a man went when he would not have thought of turning toward any other church.

Modes of Work.

In 1877 the Chaplain said in a statement in The Pacific as to the modes of work that they were many and varied. "First of all, we regard our religious meetings. A large number of them are crowded into the Sabbath day. There are the morning session of the Sunday-school, a morning and evening preaching service at the usual hours of worship in the city; another at three o'clock at the United States Marine hospital or on the training ship "Jamestown"; another conducted by the Missionary on the wharf at the foot of clay street; a preaching service for Scandinavians; an evening prayer-meeting and an inquiry meeting at the close of evening worship. Besides these, our young men assist in several other services on the streets and in the several prisons. * * * Our Sabbath is anything but an idle day. It is a day of hard and anxious labor. But, thank God, it is always a harvest day, in which we bring home our sheaves with joy."

Never Had a Revival.

The Mariners' Church never had what is technically called a "revival," and its chaplain never wanted any. He always declared that every evangelistic campaign in the city had been a detriment rather than a benefit to his work.

"The plan is to be constantly on the watch for men who may be hopefully labored with for this end—knowing that there are all about us those with whom the Spirit is striving," said the Chaplain once in a statement as to method.

Distinctively Personal Work.

"Our work in saving them must be peculiarly a work of personal influence. * * * Sailors are very sensitive to any real and friendly interest taken in them. * * * In the work the rule, 'speak to that young man' is one of prime necessity. Very many of them can be got into church only by personal invitation."

Several young men brought in that way one Sunday came in laughing loudly at what they regarded as the joke of going to church. Two went away converted.

At another time he wrote: "Knowing that of the hosts that shall compose the army of God every soul must be born singly, our plan is to work constantly for the immediate conversion of single souls. So we preach the gospel of Christ, not to masses, but to men. We are chiefly anxious not to secure the largest attendance possible at our meetings, but in every meeting to try to win one or more souls to Christ. The fruit of this plan has been an active, earnest fruitful church, which has gone on doing its work quietly and has been blest with a continuous harvest of souls. * * * All our pulpit work and all our prayer-meeting services are intended for immediate effect in stimulating Christian growth and activity or persuading sinners to accept Christ as their Saviour. * * * Of the two things, growth in grace and conversion to God, we make much more of the second, being sure that when Christians are working for the salvation of souls they will themselves be growing all the faster, while many more souls will be won to Christ than by the usual methods."

The results of this plan of work, his judgment was, clearly proved its wisdom.

The Reading Room.

The reading room in the Mariners' Church was the first room of its kind opened in San Francisco. It was a cheerful well-lighted place, having rooms in later years for English-speaking men, Germans, and Frenchmen. Papers and magazines were there from all around the world, and a well-appointed library. The rule was that in that reading room everyone should be free from annoyance "even from those who seek the salvation of their souls." "Many visit here freely," said Chaplain Rowell in 1904, "who would not come but for our rule that they shall not be importuned and teased with religious appeals." He wrote of it once as

"a place for quiet rest, and mental recreation and improvement, and not a place for winning souls." But he added: "And yet many an acquaintance is made here which afterward results in the choice of Christ as personal Saviour." It was, however, close to the prayer-meeting room, and every day a quiet invitation was given the persons present in the reading room to turn that way for prayer.

A visitor to the Mariners' Church one Sunday night in 1904 wrote concerning the work a devoted French woman was doing there then for the French sailors: "If you could see what I saw last Sunday evening you would never forget it. It was a long table packed as closely as they could sit, with swarthy foreigners (this lady in the row) all with bowed heads studying in silence their French Bibles, while she, in soft tones expounded portions of it to them." Largely French Catholics, it was a new book to them, and they were thoroughly interested and absorbed in it. Commenting on this, Chaplain Rowell remarked: "These Frenchmen are nominally Roman Catholics; and they are welcome to remain so if they wish. All we wish to do is to help them to apprehend Christ as a personal Saviour."

Social Work.

Social work had place in Chaplain Rowell's program, but he doubted whether social functions could be conducted so as to give much help in "the one great work of winning the men to Christ."

In 1904 he wrote: "Seamen necessarily enjoy so little of the social life open to all people of the land that it is due to them that we aid them in this direction so far as we can; and it is a pleasure to do it. But it is difficult to bring this line of work in harmony with our one chief aim. It is hard indeed to keep the two from becoming antagonistic." He went on to state at that time that two facts stood forth from the reports from the whole seaport world —that social functions are coming more and more to the front in nearly all missions to seamen; and that as a rule, as these receive greater attention, the number of genuine conversions among sailors decrease; that "there is a strong temptation to make amusements the chief thing and leave religious effort in the background." Although he declared then that he had yet to hear of the first case in which this increase of entertainments had helped to the increase of interest in things pertaining to salvation among seamen, yet for various reasons he held it "quite necessary to do something in this line."

Many years it was the custom to have every Sunday evening, just before the service, a simple and quiet tea. Nearly all who came remained to the evening service. Thursday evenings the Young People's Soiceties of different city churches aided in giving entertainments with a literary and musical program—and "simple, cheerful refreshments." The Chaplain's words as to these once were: "They are useful, though we are seldom able to trace any saving influence to them." Again, as to these entertainments he said: "The aim is to give the men a healthfully good time and throw in some word of divine counsel if we can." But, after all: "Social work costs time, money and opportunity; and these we cannot afford to lose. * * * The time is short, opportunities are few and quickly gone: the men are here today and gone tomorrow, and many of them we shall never see again; so, if we are to do anything we must do it today."

The Sailors' Religion.

A religion frank, hearty, and above board is the kind that Chaplain Rowell tells us in his reports was the usual thing among the converted seamen.

"That sneaking, covered conventional piety that may be seen elsewhere could not live at sea, for it would be knocked out of its cowardly possessor very soon. But the man who wears his religion outside knows that even the most wicked of his shipmates respect him for it."

No class of men when converted were found more prompt in forsaking practices of doubtful morality. Always they renounced strong drink, and many of them tobacco also.

The testimony is that they were easily won to Christ, not being gospel-hardened. And that, as a rule, they were bold and decided followers of Christ; would kneel at their bunks for their regular devotions, careless of reproaches, ridicule and insults from their ungodly mates.

Once a crew decided to boost a converted shipmate a little. He had gone aboard one night with the announcement that he was a converted man. The men did not say much just then. Next morning, when breakfast was ready, all sat about the table without the customary pitch into for the eatables. Finally one remarked: "See here, old fellow, if you are a Christian you've got to ask a blessing at our meals. And you must lead prayer-meeting on this ship. If you are going to be a Christian we are going to see to it that you toe the mark."

This, of course, was done jovially, none of the men being Christians; but the "boost" nevertheless resulted in this instance in good.

Finding and Bringing.

Long ago, when Andrew found Christ, he went out after Simon Peter and brought him to the Master; and Philip found Nathaniel and brought him. As soon as a sailor was converted in the Mariners' Church, he was expected to go to work—to seek and bring others. And this, out on the sea as well as on land. And they did it in a marked way. Men would go out from the meetings in which they were converted and bring in many of their companions; and out at sea they would work with them and win many to the life in Christ.

The covenant of the Mariners' Church required absentees to write the Church frequently, and the members at home to remember the absentees constantly in prayer.

One convert wrote in 1885 from Callao, Peru: Callao has never seen such wonderful work going on before. Since I got here the captains of —— are earnestly working for God; and the blessing we have received is something wonderful. We started meetings on any ship we could get. On the first Sunday only three came in, but last Sunday there were more than twelve times three. It is wonderful how the Spirit helps us. I believe that it is through your prayers that I have been able to do what I have done. * * * never could have spoken as I have but for God's help, for you know I never could speak much."

In 1881 the captain of a ship which had just arrived from New York said to Chaplain Rowell: "I had the best crew this time I ever had in my life. The Chaplain remarked: "Captain, I think you must have had some religious men in your crew." And the captain's reply was: "Well, there were three men who belong to the Mariners' Church; they called themselves religious, and I guess they were, for they kept the whole crew in order."

Sudden Conversions.

Years ago Chaplain Rowell stated that one marked feature of the work for seamen was the frequency of sudden conversions. His statement in that connection was: "We ought to expect this, on the ground that God adapts his grace to the circumstances of men; and these men are so shifting, and of such brief stay, that they must be converted soon or not at all."

"They are used to sudden action," said the Chaplain at one time, in explanation of the sudden conversions among them. "They make engagements for voyages, short or long, at a moment's notice. A matter that involves their whole future is decided in five minutes. So, at sea, they are used to prompt action; prompt obedience to orders, prompt action in all emergencies which are always occurring. No doubt this habit of quick resolves and action helps them to choose and act promptly in this most weighty of all matters—personal consecration to God."

The Holding Out Qualities of the Converts.

When this work had been going on about thirty years Chaplain Rowell wrote in an article in The Pacific: "Many of our brethren of other churches have the feeling that when such short work is made in leading souls to Christ, as is often the case in our field, converts so made are likely to drop away as easily as they came." As to this he said: "But such forget that the real question is not how quickly a man is converted, but whether he be converted at all. The Holy Spirit's work is just as durable when done quickly as when done otherwise. We are sure that these quickly made converts wear just as well as if the work were a prolonged one. I can give many proofs of this."

Often letters came to him from far away places from persons from whom he had not heard for many years, saying: "I found Christ in your meetings (five years ago, or ten years ago, or longer even) and I have lived a Christian ever since."

In 1882 a young man came into a few meetings, then made acceptance of Christ, and in a very short time took ship again; but before he left the Chaplain had his promise to write. Five years went by and not a word came from the young man. And then, in April, 1887, this from New York: "In 1882 I came to San Francisco in the ship E. B. Sutton, and strayed into your reading room for seamen. Here some kind, loyal disciple of the Master spoke to me and led me to attend several meetings. About April 2nd, after the sermon, there was an after-meeting in a small room behind the pulpit, where I found the mercy-seat and asked pardon for my sins. I remember I could not utter the cry of my soul, yet there I gave my heart into his hands who has never left me since. At that time you took my name and asked me to promise you do something on my arrival here. * * * I have often had the desire to write you * * * and now that I am located in New York I would like very much to know the people whom my Heavenly Father used and made instruments in bringing me to Christ, and so saving me from an early grave. Ever since I have been working for others. * * * I am now an active member of the Y. M. C. A. of this city and a member of the church where my boyhood was spent."

A sixteen-year-old boy on a British ship heard but a single sermon in the Mariners' Church. It awakened him and he was converted before leaving the meeting. He joined the church and left soon for Liverpool. He was the only Christian on the ship. No one helped him; many opposed him. The ship came back to San Francisco without him, but the men, though irreligious, said: "He held out well. If ever there was a genuine Christian he is one." Two years later a letter came from the boy. In it he said: "I am working among a great number of very wicked men, but Jesus is with me and I am safe. It makes me cling to my Father in Heaven all the more. * * * It seems good to be tried some times just as gold and silver are tried. I am happier now than I ever was in my life before."

In 1862 Chaplain Rowell found in the Marine Hospital a man whom the doctor and nurse regarded as within a few hours of death. Not long before he had stood on the corner of Pacific and Battery streets, and though the son of Christian parents, had lifted his face heavenward and with awful oaths had cursed God for allowing affliction to come to him. There in the hospital the Chaplain labored with him, brought him to cast himself on the mercy of God in Christ, the crisis passed almost immediately and the man soon went forth from the hospital a well man except for a crippled leg. He joined the Mariners' Church, and soon was lost from sight and hearing. Sixteen years later he wrote to the Chaplain: "No one but God knows how much I suffered before I was willing to submit myself wholly to God's will; but I did submit, and now have peace that the world canont give or take away. I know that my Redeemer liveth."

In 1912, in a meeting in the Rescue Mission on Jesse street in this city, a commercial traveler, a Gideon, stated: "Twenty-four years ago I heard words in a meeting in San Francisco which led me to Christ. The man who gave that talk is here tonight. He does not know me; but I know him, and shall never forget him." He pointed to a venerable man in the room, and spoke lovingly the name, "Chaplain Rowell."

Converts Other than Seamen.

Scores and hundreds of persons not seamen have had reason to thank God for the Mariners' Church and its devoted Chaplain. Among the many rescued by him who were not seamen was one of the three Hawaiians who had gone to the Sandwich Islands in 1819 with the first American Board missionaries sent out to those island peoples. He was a friend and companion of Obookiah, the Hawaiian, who, drifting to this country, was found in 1809 sitting on the steps of Yale College, crying "because nobody gave him learning." This man, William Tennooe, was educated in the school at Cornwall, Connecticut, later established for missionary purposes. He nursed Obookiah in his last illness; had a message to take back to the islands from him to his people; was instrumental with two others accompanying the missionaries in securing permission for them to land, persuading the Hawaiians that they came for their good. He taught later in the royal family; and elsewhere was serviceable. Strong drink later blighted his life for a time, and his name was taken from the church rolls. In 1848 he came to this city with the Rev. T. Dwight Hunt, City Chaplain in those early days. Up in the mines later he accumulated $6,000, came with it to San Francisco, deposited it in the bank of Page, Bacon and Company a day or two before that fatal failure came. Back again to the mines, where he had first lived a sober reputable life, he became reckless and dissipated the second time there, and so almost a wreck again, drifted down to San Francisco. The Chaplain found him blacking boots on a street corner and drinking up nearly all the money he was making. Soon he was reclaimed; and during his remaining years, lived a life of singular devotedness to Christ.

The Future of that Consecrated Corner.

This work for seamen, so faithfully carried on all those years from 1858 to 1906, was taken up in a tent after the earthquake and fire; a new building was never secured; in other quarters, however, a reading room was maintained and missionary work conducted as best it could be. Mr. Eden, a missionary for many years with Chaplain Rowell, went on with his work until called up to the higher life a year or two ago. In one way and another Chaplain Rowell also worked on. At every Mission in the city where work was being done for the salvation of men he was a valuable helper.

The lot purchased away back there in 1866 has been

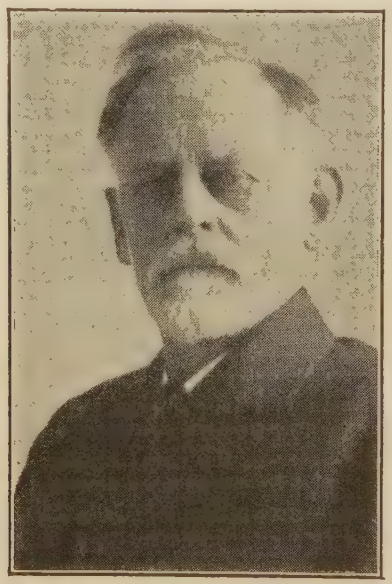
given by the San Francisco Port Society to the Seamen's Institute, which is working undenominationally; and on the old corner will be erected soon a $35,000 building, and that consecrated ground continue in the Master's use.

Always a man of prayer, Chaplain Rowell would in the last years of his life sit at his window as the crowded street cars were carrying men home from their work, and waft forth a prayer to God that he would bless to their salvation any needy souls therein. Often his eyes and mind and heart would concentrate on a man on the steps of the car and hanging on to the rails of the platform, and the prayer be for that man alone.

So he worked and so he prayed while here; and we well know that he will be one of God's right-hand men in that other life into which he has entered.

SIR GEORGE ADAM SMITH IN CALIFORNIA.

In connection with the campaign conducted by the National Committee on the Churches and the Moral Aims of the War, in which the California State Church Federation has been co-operating for the past three months, we are to



have Sir George Adam Smith in California for a series of addresses the latter part of June.

Dr. Smith, who is President and Vice-Chancellor of Aberdeen University, Scotland, needs no introduction to the ministers of California. He is the best known authority on Old Testament history, having spent many years of his life in Syria and Egypt among the original sources of the Bible. His numerous books on Old Testament questions are on the shelves of almost every pastor.

He was born in Calcutta, but Scotland has been his home during the greater part of his life. His activities are not confined to the Church. For several years he has been especially interested in labor problems, and has been Chairman of the Scottish Council for Women's Trades.

Sir George Adam Smith is a Chaplain in the British Army, holding the rank of Colonel in the Territorial Forces. He has lectured in this country at Yale, Johns-Hopkins, the University of Chicago, and at the University of California in our own State.

Dr. Smith will speak in the following cities on the dates indicated. In most cases he will speak at a mass meeting in the evening and at conferences and luncheons during the day.

Pasadena, June 19, at 8 p. m., at First M. E.

San Diego, June 20.

Long Beach, June 21, 8 p. m. 1st M. E.

Los Angeles, June 24, 10:30 a. m. 1st M. E. minister's meeting; 8 p. m., 1st M. E.

Fresno, June 25.

Sacramento, June 26.

Berkeley, June 27.

Stanford University, June 28.

San Francisco, June 29-July 1.

NOTES AND PERSONALS.

The Rev. C. L. Mears of Alameda is to supply the church at Ontario during July.

The Rev. John Brereton, who is supplying Sunset Church, San Francisco, welcomed two persons into fellowship last Sunday.

Secretary Wikoff of the Church Building Society left Seattle last Sunday for points in Alaska in the interests of the Society.

Dr. Stauffer of First Church, San Francisco, will spend his vacation in Canada—mostly at Winnipeg, but a little time in Toronto.

A farewell was given last week by the church at Martinez to the Rev. Edson D. Hale, a member there, who was about to go to France for work under the Y. M. C. A.

Field Secretary Singer was at Bay Point last Sunday evening, and brought back good report as to the work. The Rev. Mr. Pearse has been called from the East and will be on the field soon.

Dr. Van Horn will supply pulpit of First Church, Los Angeles, during July. On account of extensive repairs and improvements there will be no services in his church in Oakland that month.

Dr. Kloss of Plymouth Church, Oakland, goes next Monday for a month's vacation on his son's ranch in New Mexico about thirty miles from El Paso. His pulpit will be supplied by the Rev. John B. Toomay of Ontario, California.

"What a romance—Rowell's story in The Pacific!" writes Professor W. W. Lovejoy. And he adds: "The paper ought to be widely taken on general principles as a religious biography, not of the older style, pietistic merely, but practical and devoted."

SANTA CRUZ CHURCH VOTES TIME FOR ITS PASTOR TO WORK FOR NATIONAL PROHIBITION.

At a recent meeting of the Congregational Church at Santa Cruz it was voted to allow the Rev. A. W. Hare four days each week for three months for work in Alameda County under the California Dry Federation. The Rev. Dr. A. H. Briggs of the Federation was present at this meeting and spoke of Mr. Hare's work in the campaign of 1916 as the best in the State. It was largely due to his efforts that the wet majority was reduced from 39,000 to 7,000 in Alameda County.

At that same church meeting a call to the pastorate indefinitely was extended to Mr. Hare, who was at first called for one year only. The salary was fixed at $175 a month being an increase of $300 a year.

There is no first nor last in Forever. It is Centre there all the time.

FIRST CHURCH, PASADENA.

Children's Day was observed June 9, with the pageant "Little Patriots of the Kingdom." Several children were consecrated in baptism and about 20 Bibles were given to children who had reached their 7th year since last Children's Day.

A most promising group of Boy Scouts has recently been organized by Scoutmaster L. C. McDonald.

During the winter the pastor, Dr. D. F. Fox, made several trips to Camp Kearny, and noting his popularity with the soldiers and his eminent fitness for work among them, the National War Work Council has invited him to assist in work at various camps. It was an impressive moment when on a recent Sunday morning the large congregation voted unanimously to release him for a time for this service. His salary will be continued. Dr. Fox expects to rest during the month of July, and to spend August and September in the camps of the northwest. He hopes to be with his charge again during the early fall and then will probably visit camps along the southern border as far as San Antonio.

A unique patriotic service was held during the Bible School last Sunday morning, which was by request repeated at the morning service. One of our young men in France, Donald Fox, son of the pastor, was recently decorated with the Croix de Guerre for special bravery. The design of the decoration had been copied in a large flower piece and hung over the platform, while the story of his courageous rescue of a French officer was told. At about the same time Donald's quarters were destroyed by a bursting shell and all his possessions were burned. Hearing of this, the church sent him a special letter with a gift of money, which reached him on the afternoon of the day he received the honor from the French Government. A response to this letter was read at the service on Sunday morning, patriotic music was given, and the program closed with the salute to the service flag by the Boy Scouts, who pinned to the flag six new stars for boys recently enlisted.

FIRST CONGREGATIONAL, RIVERSIDE.

After being without a pastor for over a year, our church is very happy in having Rev. Geo. Laughton of Hilo, Hawaii, as permanent pastor.

Sunday, June 2, Mr. Laughton preached morning and evening to large congregations, and reports come from all quarters saying how happy to have Mr. Laughton with us! A great future for our church is predicted when pastor and people work hand in hand.

On Wednesday evening last the Ministerial Association of Riverside gave a reception to Mr. and Mrs. Laughton in the church parlors. There was a large attendance from all denominations to greet the new pastor and wife. Short addresses of welcome were given by Dr. Hunter of the Presbyterian church, Dr. Haywood of the Methodist, Dr. Boardman of the Baptist, Rev. Mr. Stivers of the "Christinn," and Rev. Mr. Emmons of the Universalist. To these Mr. Laughton replied in a few well-chosen words.

PRESCOTT, ARIZONA.

Since the coming of Rev. J. H. Batten early in the year the morning audience has increased 200 per cent, and instead of the faithful few in the evening, 150 to 250 attend. Basket offerings already exceed the entire amount of last year; benevolences are raised in full, i. e., $300. More may follow. $32 has been contributed to National Service Commission; $32.80 to Soldiers' Pocket Testament League, considerable to all the War Funds. The Sunday school is growing steadily, and has adopted Tercentenary Benevolence Plan. Dr. Batten came to Prescott from Williston, N. D., where he did good work. If any one of our California churches needs an industrious pulpit supply it might be well to invite this brother to spend his vacation with them. Here is a list of recent Sunday evening sermons on the several topics:

"Is the Kingdom of God Coming?" "What All the World is Seeking.." "World Signs of the Kingdom's Coming." "Ethical Signs of the Kingdom's Coming." "Spiritual Signs of the Kingdom's Coming." "How We May Hasten the Kingdom's Coming."

WASHINGTON.

Fauntleroy, a suburban church in the southwestern part of Seattle, has long enjoyed the ministrations of Rev. H. F. Burgess, but recently finding the salary inadequate for these expensive times, he sought employment in the ship-building yards, and was successful in earning $4.50 per day. The church learning this put a committee to work and soon the salary was raised $200. But no sooner was this done than the home in which he was living was sold over his head. Forced to move and houses being scarce, he domiciled himself in the basement of the church, which led the friends to rally their forces at a church social on Friday evening, June 14th, the outcome of which were subscriptions amounting to $1,400 for a parsonage. A friend has given the adjoining lot, and another friend—member of Plymouth church—has promised $500. Thus encouraged the church is asking C. C. B. S. for a loan of $1,000, and ere long pastor and family it is hoped will be comfortafly housed. Mr. Burgess, who once served acceptably Auburn Church, Auburn, Calif., and later Sunnyside, Wash., has greatly endeared himself to this people by his inspiring devotion to their interests. His good wife was Mrs. Abernethy of Forest Grove, Oregon, whose family is one of the oldest of Oregon pioneers.

Dr. Torrey of Los Angeles is scheduled to occupy the pulpit of Plymouth church, Seattle, on the morning of the third Sunday of June.

OBSERVATIONS.

The other day it was granted to the Observer to dine with his friend of several years, Rev. C. E. Newberry. Aside from the venerable Dr. Greene this brother is probably the longest in service of any of our Congregational ministers in Washington. He came here in 1884 and for these 34 years has been giving himself assidiously to the advancement of the Kingdom in the line of education and church development. For some time he was principal of the Coupeville Academy, and there are men not a few who in their primitive years came under the influence of this strong Christian gentleman. Some time since, owing to the development of the excellent school system of this State our Academy had to be abandoned, but one of the delightful memories of Congregational pioneers is the work done by this institution. At present Mr. Newberry is pastor of the church at Kirkland a promising suburb on the east side of Lake Washington, where for ten years his influence and that of his efficient wife have been felt in the various lines of Christian activity. On beautiful Sundays Washingtonians, not unlike residents of other charming parts of our great land, are wont to hie themselves away from familiar scenes and so church attendance is not all that earnest

pastors and their faithful wives desire; but there are always some devoted hearts who greet the Sabbath for what it means in bodily rest and spiritual refreshment and they make manifest by their presence their hearty appreciation of the Psalmist words. "How amiable are thy tabernacles O Lord of Hosts, A day in thy Courts is better than a thousand." But if husbands and wives and fathers and mothers will neglect the assembling of themselves together 'tis pleasure to note that the Sunday school is not entirely neglected. And what a sight it was to look upon 90 or more boys and girls making melody in their hearts unto the Lord and assembling in their classes to study the word. Teachers are not always as faithful as the children, but we ought all to rejoice that so many earnest men and women find deep joy in giving themselves to this most interesting work of training the young.

Somewhere the Observer noted not long since that probably not less than two million teachers are to be found in the Sundayschools of the U. S., giving their services to the boys and girls of this generation.

Kirkland is, like many other communities, somewhat overchurched, and Mr. and Mrs. Newberry are strong advocates of church union. If the Episcopalian, Methodist and Congregational people would join forces, plant a modern meeting house near the center of the widely scattered population, there might be congregations that would challenge attention, give testimony to the world which would be difficult to resist. What gives special emphasis just now is the devotion of the women to Red Cross work. All come together and work harmoniously for the boys at the front. Why could not equal enthusiasm and labor be given for the advancement of the kingdom of God—more especially in that the leaders in the churches are acknowledged to be the women upon whom the others depend. Here, by the way, is a testimony of the value of the church in a community!

In these ten years of service Mr. Newberry has not been without interest in and influence upon the civic life of Kirkland. Recognizing his sagacity the people have elected him to the Council, and among other services rendered, the town will ever be grateful in that he discovered a fine water supply and rested not until refreshing draughts thereof were in every house willing to pay for the same. And Mrs. Newberry, too, though not thus in politics, has used her linguistic gift in ministering to others anxious to become familiar with the French language. The daughter of a Presbyterian minister, who served the French about Green Bay in Wisconsin, she has been conducting classes in French, and if opportunity offers, is ready to sail at once for the battlefields beyond the sea, that she may serve her country in any possibly way.

Strange as it may seem, the Observer hastened from the beautiful home on Lake Washington to sup with the most recent addition to the pastoral forces of the ever-developing Seattle. His name is Philip Bauer, of whom readers of The Pacific have heard—a graduate with his wife of Forest Grove and Chicago Theological Seminary; once pastor at Salem, Oregon; at one time Chaplain under Governor West of the Oregon penitentiary; leader of our forces at Nome for two years; promoter of the Laymen's Missionary Movement; and more recently pastor of Plymouth Church, Spokane. He is a German by birth, coming to Oregon when 16 years of age, but thoroughly American, and so intense in his patriotism that one of his parishioners in another part of the land—a Prussian by birth—could hardly be comfortable under the loyal preaching of this gifted Oregonian. Genial in the extreme, he is winning his way with the Fairmount Church, and realizes his opportunity is one of the finest to be found anywhere. His parish is in southwestern Seattle, fully a mile square, without any other church—a population of nearly 5,000, with houses building on all sides; a Sunday-school of nearly 200—on Children's Day 252 in attendance—with few Congregationalists, but a membership of 100 or more. This is a work which any earnest minister may well covet. Unfortunately the little chapel is too small, and at once plans should be made for at least a $10,000 edifice. The community has few, if any, rich men, but wage-earners and salaried men abound, and if the membership will provide a third and the Seattle fellowship a third and the Building Society the balance, a new, modern commodious house of the Lord ought to be standing on the most strategic corner ere 1919 bids us greet one another with a "Happy New Year"!

Space only remains for the Observer to acknowledge the receipt of The Pacific under the new regime. He was much pleased therewith, heartily endorsed the policy given on front page, written doubtlessly by Drs. Van Horn and Kloss, read with interest the church news, and prophecies that, if all will take hold, we are to have the best religious journals published on the Pacific Coast. Is it too much to hope one of the finest in all the land? OBSERVER.

NEWS NOTES FROM IDAHO.

Rev. C. H. Cleaves of Pocatello, has just been unanimously called by his church for another year, at increased salary. Mr. Cleaves came from a Southern Methodist Church in Corvallis, Oregon, but is demonstrating his ability as a constructive leader in this Congregational Church and his complete conversion to the ideals of Congregationalism. In spite of many difficulties and the isolation from other Congregational Churches and the lack of continuous and worthy leadership, the Pocatello Church has always attracted and held some of the best people of this important railroad center. Under Mr. Cleaves it seems likely to grow in strength and influence and it is expressing in definite and systematic way its sympathy with the missionary program of Congregationalism. One of the first plans introduced by Mr. Cleaves was a regular monthly remittance to the State Treasurer for the total apportionment.

Rev. J. J. Cowman of Rockland, Idaho, has a son with the marines at Camp San Diego. The church at Rockland like the woman in the New Testament, has suffered many things from many physicians, but is now in better shape than ever before. At a meeting held there recently to report the work of the A. M. A. more than a third of the audience were Mormons. Mr. Cowman says one of the good qualities of the Mormons is that they always expect a collection and come prepared to give.

Rev. W. A. Martin, the genial host of so many California Congregationalists on beautiful Catalina Islands, is now pastor at Bruneau in a rich valley twenty miles south of the Oregon Short Line. All through Southern Idaho there are many rich valleys which have been settled over thirty years, and some fine Congregational people have been trained in their churches. Mr. Martin is secretary of the local Council of Defense, has organized a patrol of Boy Scouts, and has commenced a vigorous attack on the bootleggers who invade prohibition Idaho from Nevada by way of the Bruneau valley.

Southern Idaho is a land of contrasts. The rich river valleys, covered with a luxurious growth of alfalfa wherever irrigation is possible are separated only by steep slopes or precipitous cliffs from the wide stretches of dry land on the upper levels, now yielding nothing but sage brush. When these fertile valleys are widely separated, the little communities settled there are cut off to a considerable ex-

tent from the activities of the centers and their churches have little share in denominational fellowship. The church at Grandview has been without a pastor for more than a year, but more than a hundred people came out to a memorial service held in the school house on the evening of Memorial Day. When it is so difficult to get out a handful of people for a Sunday evening service, it is an indication of spiritual hunger when people will fill a large room for a mid-week service. Grandview affords a promising field to some devoted pastor.

Boise, First Church, has just called Rev. C. J. Christianson of Watertown, South Dakota, who has accepted their call and will begin work on August 1st. Mr. Christianson comes highly recommended by Dr. Gunsaulus. He has had only two pastorates since graduation, one in Oklahoma City and the one he is just leaving, where he had just dedicated a beautiful new church. There is a fine strong Congregational group at Boise, and the city affords a splendid field for pastoral leadership. Rev. Phillip Koenig has the attractive suburban Wrights Church just outside the city limits of Boise. This church, like so many of our churches has lost many of its strongest members on account of the war. Besides those who have gone into the war, many have been called to the shipyards and to clerical work for the government, so that church work is particularly difficult.

Rev. Geo. W. Hinman, secretary of the American Missionary Association, has been making a trip through Southern Idaho, reaching many of the churches which have been skipped by the deputations and Eastern speakers who have covered the Coast so thoroughly this year. In fifteen days he has reached the following points, Pocatello, Rockland, Bruneau, Grandview, Mountain Home, Boise First and Wrights churches, New Plymouth First and Valley View churches, Ontario and Weiser—speaking at largely attended meetings in all these places, besides making the acquaintances of our pastors at American Falls and Huntington, Oregon. He has used the new Alaska lecture with stereopticon slides and has found that people will come out splendidly, for a misionary address in our Idaho churches, even if the conditions of day light saving make it necessary to begin most of the meetings after nine o'clock at night when lanterns slides are used.

The Methods Corner.

SUGGESTIONS AS TO HOW TO DO THINGS.

By Rev. E. A. King, San Jose.

Try Girl Scouts This Summer.

Those who are looking for an organization for girls to use this summer will find the Girls' Scouts very attractive. Write to National Headquarters, 527 Fifth Avenue, New York, for a copy of "The Rally" a paper published in the interest of the movement and also ask them for literature explaining the purpose and method of the work.

A Means Of Revenue.

The following paragraph is taken from the calendar of the First Congregational Church of Oakland, Cal., Rev. F. J. Van Horn, D.D., pastor. "The work of this church is supported by the people through pew rentals and pledged weekly offering. Rentals are very small, more to establish regular places of sitting than for revenue; pledges are therefore necessary from all who are able to give more. "According as God hath prospered" let there be generous support of His House and His Kingdom. See the office any day or an usher at any service about sittings or pledges."

Another way of establishing places of sitting is to put the names of all contributors, no matter what amount they give, into a hat and let them be drawn at a public meeting. The persons whose names are drawn select their sittings in the order in which they are drawn. All absentees, unless represented by some one, make their choices later. This is the most democratic method we know of where regular sittings are required.

Get-Together Supper.

The Christian Church of San Jose, Cal., recently had a "Get-Together Supper and Conference" to further the local work. A good idea. This announcement appeared in their calendar:

"The members of the Official Board and their families will meet next Thursday evening at 6:30 o'clock for supper, here in the church. The purpose is for social fellowship, better acquaintance, and for the consideration of forward movements in connection with our work. It is a fine idea and it is hoped that all members of the Board with their families, will be present. It will be among the most important gatherings of the year and doubtless an important factor in our church activities during the coming months."

Church Advertising.

One of the best and latest books on the why and how of Church advertising is a volume compiled by W. B. Ashley and published by J. B. Lippincott Co., Philadelphia, $1.00. It consists of papers delivered before the Church Advertising Section of the 12th annual convention of the Associated Advertising Clubs of the World. This volume ought to be in the library of every minister.

Woman's Board of Missions for the Pacific.

Woman's Board of Missions for the Pacific.
Prayer-meeting every Wednesday morning at 10 a. m. at Headquarters. Everybody most cordially welcomed.

WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.

The prayer circle of June 12th continued the study of "The Meaning of Faith." The fact that faith is an essential element of courage and an essential element of patience, was beautifully brought out. "Great believers have been great waiters." Another point dwelt on was the unimagined resources of power that are also unutilized, because they are never appropriated. We were most glad to have with us Miss MacLafferty, Secretary of the Woman's Home Missionary Union of Washington, who is visiting relatives in Oakland. The whole meeting was one of great helpfulness and inspiration.

A letter from Rev. Benjamin Sargent, dated Lintsing, China, April 21, begins: " 'Week after next' was the first thought that came into my mind as I awoke this morning." This being interpreted means that Dr. Tallmon-Sargent, her sister, Miss Edith Tallmon, and Mr. Sargent were expecting to leave China for home about the first week in May. Who of us can realize what a loss this will mean to the work

and family life of the mission at Lintsing! How grateful we are that we were able to send Miss Callie Munger last fall to help relieve the situation. Every letter receivd from Lintsing since her arrival mentions her rapid progress in language study and her efficiency as nurse in the hospital, and assistant at Clinics. Dr. Chiang, for some weeks, has been taking over the direction of the hospital in preparation for the time when Dr. Sargent will no longer be its guiding genius. Work at the hospital continues strenuous—over thirty in-patients and a daily clinic of about forty.

The last view which the departing ones will have of Lintsing will be a pleasing one to remember. In March and April, the wheat and alfalfa were showing very green, and the earliest flowers, the shepherd's purse, were springing up everywhere; the fruit trees were showing an edge of white between their green buds and the lilacs in the hospital court were bursting into bloom. Mr. Sargent wrote: "March is March everywhere, except in California"; fires had been the rule, but the signs that spring was coming were noted as above stated when April was ushered in. Warm weather was hoped for to hasten the finish of the pneumonic plague, which had spread as far south as Nanking, where Prof. Woodworth is stationed for a year to study the mosquito plague. Mr. Sargent thus comments on the difficulty of eradicating the pneumonic plague:

"The fact that the Chinese themselves have no respect for the general welfare makes it very hard to fight any disease like this, or any other, for that matter. One longs for a creation of some sort of altruistic sentiment in this land, but I doubt if anything but the reconstruction, which can only come through an acceptance of the teachings of the Christ can replace the law of the jungle with the law, which says: 'Thou shalt love thy neighbor as thyself.' Nothing but Christianity can save China from herself. The beginning has been made and needs but time and continued "stirring" and the leaven shall leaven the whole lump—and what a large lump it is!"

In June, possibly, we will have the pleasure of welcoming the Sargents to Berkeley. During his stay in China, Mr. Sargent assisted the work of the Mission in many ways. He writes of being much attached to his English pupils and will regret giving them up. One week he taught a class for Mr. Eastman of seven men. As an adequate supply of books was lacking he carried over several, in one of which was the kindergarten action piece, "Up, Up in the Sky, See the Little Birds Fly." "In America we teach the children to say that in this way"—he told them, illustrating by action. Instantly all seven pupils, one taller than he himself, were on their feet, with their hands fluttering up and down to represent the flying of the birds. This imitative faculty of the Chinese and their love of the dramatic make them wonderful actors in portraying stories from the Bible and other books.

How delighted we shall be to see Dr. Sargent again and what wealth of information she will bring back to us. We are trusting she will be with us at the annual meeting in September—the first Wednesday of the month—that is a date to keep in mind.

Conventionality is no longer a bar to the growth and progress of a great soul. We care but little how things were said and done two or three hundred years ago, the question is the best way of doing the right thing now.

"Age is not to be feared; the older a good and healthy person grows, the greater becomes his capacity to enjoy the deeper, sweeter and more noble kinds of happiness which the world affords."

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